1: Allen H-4 (no date) 1932 RI1 Georgia RI1

the Mountains of Likhi in far better state than were Kartli and Kakheti. Coming from Astrakhan, the mission in company with a Georgian emissary on his way home from Moscow, crossed the mountains through the Balkar country. In Kutais they conducted protracted business with King Alexander III, the patron of the Dominican Castelli, and they followed his court to Skanda; they also saw the exiled King Taymuraz I of Kakheti, whose fortunes had ebbed even lower than when Mishetski saw him, and to whom Alexander had allotted a country estate in Radsha. The Russian mission passed through a prosperous and thriving countryside, and they remarked the numerous castles, fortified manors, the stone and timber churches, and the many villages with their scattered dwellings lying among gardens, orchards and vineyards. Tolochanov gives a long description of Kutais where he greatly admired the palaces and churches; he visited Gelati and noted carefully, with the interest of a reverend Russian, the most famous of the icons which were shown for the edification of the distinguished foreigners. Tolochanov made what was nothing less than a detailed survey of the country, and he reports information supplied to him by Pashenga (Peshangi) the King's secretary, which may indeed have been prepared with the object of creating a favourable impression on him.[1] According to Peshangi, the important *mtavarni* of Imereti numbered over 100, and there were more than 1,100 *aznaurni* subject either to the Crown or to the different *mtavarni*. The figures given by Peshangi indicate that a full levy of the Kingdom would put about 15,000 men into the field,[2] in addition to the royal forces which were permanently maintained and which numbered 3,000 men. The King's personal serfs, including the people of Kutais, Skanda and other smaller towns, were given by Peshangi as 60,000. Tolochanov reports the crops as wheat, barley, spelt, millet, beans, peas, springcorn, hemp and others, and he states that cereals were gathered twice in the summer. Silkworms were cultivated in almost every home; there were iron-mines in the country and some fagotted iron was produced; copper was plentiful and natural saltpetre was found in the mountains. There were cattle and fowl of all kinds in abundance, and among wild animals he noted deer, elk, roebuck, wild pigs and goats, beavers, otters, foxes, lynx, wolves and rabbits.

[1] Polievktov, *Tolochanov*, pp. 186 *et seq.*

[2] Taking an average of more than 10 serfs to each of the *aznaurni*. Peshangi's statement that 40,000 men could be brought out, seems an obvious exaggeration to impress Tolochanov.

S. Gugushvili E-4, 5 (no date) 1935 RII Georgia

WESTERN GEORGIA

101
131
103
142

Western or *Likhť-imieri* Georgia comprises the following "countries" (ethnographic units) and traditional territorial divisions:

Apťkhazetťi (Apťkhaz-et'-i)—the country of the Apťkhaz-es or Abkhasians,[1] which under the present Bolshevik regime constitutes a Soviet Socialist Republic and is included in Georgia on a Treaty basis. Abkhasia occupies the north-eastern corner of the Black Sea littoral from the River Pso in the north-west to the Mountains of Khurum (a southern lateral range of the main Caucasus chain), in the north-east, and the River Engur in the south-east; she thus lies between the Black Sea and the western portion of the Great Caucasus from the peak Akhakhtcha to the peak Gvandra, which constitutes the *Abkhasian Alps*.

Apťkhazetťi comprised, according to the Georgian annals, the following "countries": *Apťkhazetťi* proper, north-west of the town of Takhumi or Sukhum; *Apshiletťi* (A-psh-il-et'-i), south-east of Sukhum; and *Sharo* or *Sharotťi*, an as yet unidentified part of Apťkhazetťi.[2]

The Abkhasians are divided into:—

Gagvaa—Gagr-ians, the Abkhasians of the Gagra region.

Abzphua or *Abzphwa*—Bzibians of the present Gudout (Gudaut) district, the Abkhasians proper.

Gumaa—Gum-ians, the Abkhasians of the Guma valley.

Alťzhwaa or *Alzhwaa*—Abzhu-ians, the Abkhasians of the district between the Rivers Kodor and Galizga, the *Apshiletťi* (A-psh-il-et'-i) and *Apsh-il-el-ni*, Apshil-ians of the Georgian annals.

Samurzaqanaa or *Murzaqaninaa*—Murzaq-an-ians or Samurzaqan-ians, the Abkhasians of Samurzaqano (Samurzakan) between the rivers Galizga (Geo. Ghalidzga) and Engur.

Dsabalaa—Dsabal-ians, the Abkhasians of *Dsibilda* (Tsebelda and Tsebeldians of the Russians), the middle valley of the Kodor.

Dalaa—Dal-ians of the Dal defile or upper Dsibilda. [See S. Basaria, *Abkhasia* (in Russian), Sukhum, 1923, pp. 47–8.]

Svanetťi (Svan-et'-i-i)—the country of the Svane-s, Svan-ians (Svanetia of the Russians), lying under the very shadow of Elbrus, the highest peak of the Great Caucasus. The boundaries of Svanetťi are: In the north the main Caucasus chain, which constitutes here the *Tataro-Svanetian Alps*; in the east the Lukhunistsveri or Letchkhum range; in the south the Zagier, Ziadistavi, Rokal

[1] The Abkhasians call themselves *Apsua* (Abzua), which denotes "people of soul" and their country *Apsua* (Abzua), denoting "the country of soul".

[2] See I. Javakhishvili, *A History of the Georgian Nation* (in Georgian), Tiflis, 1914, vol. ii, p. 218.

(2,650 m.), Shui and Debash ridges; and in the west the north-eastern borders of Abkhasia.[1] 101 103

Samegrelo (Sa-m-egr-el-o) or Megrelia (M-egr-el-i-a)—the country of the Megr-s, Megr-ians, or rather Egr-s, Egr-ians, called to-day Megrelians (Mingrelia and Mingrelians of the Russians), which borders upon the Black Sea and lies between the River Engur on the north-west and the rivers Tskhenis-tsqali and Rion on the east and south respectively; in the north Megrelia borders upon Svanet'i.[2] 131 162

Guria (Gur-i-a)—the country of the Gur-ians, which borders on the Black Sea, between the Rion and Dcholok' rivers, and occupies the basins of the Supsa and Notanebi rivers.

Imeret'i (Imer-et'-i)—the country of the Imer-s, Imer-ians (Imeretia and Imeretians of the Russians), bounded on the north by the Caucasus chain, on the east by the Suram range, on the south by the Ghado range; in the west it borders upon Megrelia and Guria, and in the north-west upon Svanet'i.

Imeret'i comprises the following traditional territorial divisions:—

Letchkhumi, called formerly T'akueri,[3] west of Megrelia and south of Svanet'i, from which it is separated by the Letchkhum range.

Radcha, east of Letchkhumi, occupying the upper basin of the Rion, between the Nak'erala or Radcha range in the south and the Caucasus chain in the north.

Argvet'i or *Margvet'i*, south of Radcha, occupying the valleys of the Rivers Qvirila, Tchkherimela, Tcholaburi, and their tributaries, in the eastern part of Imeret'i.

Western Georgia, the ethnographical division of which we have just described, has in the course of her history been known under different names. In ancient times she was known to the early Greeks as *Kolkhida* (Colchis), celebrated in Greek mythology as the place 103

[1] The Svanetian range, which is the highest of the southern lateral ranges of the main Caucasus chain, divides Svanet'i into two main parts, namely—

Upper (*Zemo*) or Northern, Svanet'i, occupying the upper basin of the River Engur, and

Lower (*K'vemo*) or Southern, Svanet'i, occupying the upper basin of the River Tskhenis-tsqali.

Upper Svanet'i, in its turn, was divided into *Dadeshk'eliani's Svanet'i*, that is the western part of the country, as far as Edseri, ruled by the Princes *Dadeshk'eliani*, and *Free Svanet'i*—the eastern part, so-called because it had never been subjugated by any feudal lord, having been governed by a council of communities, constituting a defensive union in the manner of free Swiss communities. Similarly Lower Svanet'i was called *Dadiani's Svanet'i* because it had been held by the *Dadianis*, the ruling Princes of Megrelia.

[2] *Samegrelo* in ancient times was called *Egrisi* (Egr-is-i) or *Saegroy* (Sa-egr-o-y), also *Odishi*.

[3] T'akueri (Mod. Geo. T'akveri) appears to have been also the ancient name of Radcha. Professor Javakhishvili supposes that T'akveri was anciently a common name for both Letchkhumi and Radcha (op. cit., p. 314).

103 where the Golden Fleece was kept, and thus connected with the
[131] voyage of the Argonauts. Towards the end of the first half of the first century, Kolkhida represented a united kingdom bounded on the west by the Euxine or Black Sea from Pityus (Pitsunda—Bidchvint'a) and Dioscurias (Sukhum) to Trebizond; on the north by the Great Caucasus; on the east by Iberia (the fortresses Skanda and Sarapan or Shorapan formed the boundary line); and on the south-east by the Meskhian (Moschic) Mountains. Kolkhida thus embraced not only the whole of Western, but also a part of South-Western, Georgia, namely, the later Samtskhe, Adchara, and Dchanet'i or Lazistan.

162 Classical writers (Strabo, Arrian, Ptolemy, Procopius) give names of many tribes dwelling within these boundaries, the more important among whom were: *Sannoi* (Dchanians), *Moskhoi* (Meskhians, only a part), *Makrones-Manraloi* (Megrelians), *Suano-Kolkhoi* (Svano-Kolkhians), *Soanes* or *Suani* (Svanians), *Apsiloi* (Apshilians), *Abaskhoi* (Abkhasians), and *Sanigai* or *Sanikhes*. In Strabo's time the Soanes or Svanians appear to have held a much larger territory, stretching from above Dioscurias (Sukhum) eastward along the Great Caucasus chain, and southward beyond the River Khobi (Khopi) which, Pliny (first century A.D.) informs us, flowed through the Svanian territory. According to Ptolemy (second century A.D.), the Laz dwelt south-west of the Kolkhians on the Black Sea littoral, and above the Kolkhians the Manraloi and the inhabitants of the country of *Ekrektike*, which Professor Javakhishvili interprets to denote the Georgian Egrisi.[1]

103 Western Georgia continued to be called Kolkhida (or Colchis)
131 until about the middle of the third century A.D., when the country already appears to be called by the new name *Lazica*. The boundaries of Lazica, west, north, east, and south-east, were the same as those of Kolkhida; the south-western boundary, however, according to Procopius (sixth century A.D.), appears to have been the town and fortress of Petra, south-west of which, the land of the Laz, along the Black Sea coast (Dchanet'i) was under the direct Byzantine administration. According to Procopius the River Rion formed in his time the boundary between Europe and Asia, and most of the Lazian
[361] population dwelt on the European side of the river; on the southern or Asiatic side, the Laz, Procopius states, possessed no towns, villages, or fortresses except Petra, which circumstance was presumably the result of the devastations caused by the Perso-Byzantine Lazic wars.[1]
[162] Lazica was inhabited by the same tribes as Kolkhida, that is, according to Javakhishvili, by "three Georgian ethnic groups, the Lazo-Megrelians, the Ap'shilo-Abkhasians, and the Svanians".

103 Both the names Kolkhida and Lazica are to be comprehended in the broad and in the narrow sense. In the narrow sense Lazica, for

[1] See Javakhishvili, *History*, vol. i (1913), pp. 53–4–5.

3: Gugushvili E-4, 6 (no date) 1935 M1 Georgia

the terms Imeret'i and Mingrelia were identical; to this effect we have also a linguistic basis, but, nevertheless, *imer* is one of the local differentiated ancient forms of a general ethnic term, preserved as a survival by a definite and ethnographically differentiated region. The full, more ancient form of the term *imer* is **himer*, resp. **hiber*." [1]

Eastern Georgia

Eastern or *Likht'-amieri* Georgia comprises the following " countries " or ethnographic divisions.

Kakhet'i (Kakh-et'-i), the country of the Kakh-s, Kakh-ians (Kakhetia and Kakhetians of the Russians), which constitutes the extreme eastern part of Georgia, lies between the Mtkvari(Kur)-Aragvi rivers (on the west) and the eastern part of the main Caucasus chain (the *Deghestan* and *Samur Alps*), stretching in a south-easterly direction from the Pirik'it'eli chain [2] of the Great Caucasus Mountains in the north to the confluence of the Rivers Yori and Alazani.

Kakhet'i is divided into two parts by the Kakhetian range or *Tsiv-Gomboris-mt'a*. This range is a ramification of the Great Caucasus, and stretches south-east, curling like a sickle; outside the curve lies the western or Outer (*Garet'*) Kakhet'i, and inside it the eastern or Inner (*Shignit'*) Kakhet'i. The former occupies the basin of the River Yori (in ancient times called the " Little Alazani ") and the latter that of the Alazani.

Inner Kakhet'i comprises :—

T'ushet'i (T'ush-et'-i)—the country of the T'ush-es (Tushetia and Tushins of the Russians), occupying the northern part of Inner Kakhet'i; its northern boundary is the Pirik'it'eli chain between the peaks Tebulos-mt'a (4507 m.) and Diklos-mt'a (4135 m.), north of the main Caucasus chain; a portion of the latter, between Mount Borbalo (3290 m.) and Mount Shavi-klde (3581 m.), stretches almost across the middle of the country. This portion of the Great Caucasus is known as the *Tushetian Alps*.

K'iziqi, under which name is known the district of Sighnagh (Signakh of the Russians), constitutes the southern part of Inner Kakhet'i, between the Yori and Alazani. It was also called Kambetchani or Kambetchoani.

Saingilo (Sa-ingil-o), north-east of K'iziqi, between the Alazani river and the Samur Alps, better known as the district of Zak'at'ala (Zakataly of the Russians).

[1] N. Marr, *Baptism*, etc., p. 168.

[2] So is called by the Georgians the chain running parallel to the main Caucasus chain (the watershed). It stretches north of the latter, at a distance of 10 to 30 klm., from the Elbrus group in the west to the summit Shakh-dagh in the east. It is composed chiefly of granite and gneiss and forms the main tectonic axis of the whole Great Caucasus.

3: Gugushvili E-4,5 (no date) 1935 RI1 Georgia

101 131 103 102 [133]

Outer Kakhet'i includes :—

Khevsuret'i (Khev-sur-et'i)—the country of the Khevsur-s, occupying the northernmost part of Outer Karkhet'i, from the Mountains of Udzilauri in the south to the Pirik'it'eli chain north of the main Caucasus chain. A portion of the latter, from the summit Shino-tau (3928 m.) to Mount Borbalo, stretches in a south-easterly direction across the country. Khevsuret'i occupies the defile of the Khevsur Aragvi which flows southward, joining the P'shav Aragvi near Ortsqali under the Udzilauri Mountains, and the defiles of the K'istani or Labais-tsqali, Khakhobis-tsqali and Andakis-tsqali, which flow northwards, and the confluence of which forms the River Argun, the principal river of the Tchetchens in North Caucasia.

Pshavet'i (Pshav-et'-i)—the country of the P'shav-s, south of Khevsuret'i, occupying the defiles of the P'shav Aragvi, which rises in Mount Borbalo.

Besides T'ush-P'shav-Khevsuret'i, the Aragvi valleys and generally the northern parts of Kakhet'i and K'art'li comprised many ethnic "countries" of the Georgian Mountaineers, each with its own name and boundaries, some of which still exist.

Enumerated from south to north these are [1] :—

In the mountains called at present collectively the K'art'lian range [2] and on the upper course of the River Yori :

Erdso, in the Mountains of Erdso, north of the confluence of the Erdsos-tsqali or Adzet'i, a western tributary of the Yori ;

Dsobeni, north-west of Erdso, in the Mountains of Dsobonamt'a ;

T'ianet'i, north of Erdso, occupying the upper valley of the Yori ;

P'khoet'i, north of T'ianet'i, covering the present day P'shavet'i and Khevsuret'i. Prince Vakhust, a Georgian geographer and historian of the eighteenth century, states that the P'shavo-Khevsurians were called formerly *P'kho(v)elni*, P'khovians.

In the mountains forming the watershed between the rivers K'san and Aragvi :

Tskhavati, north of the confluence of the Alevi, an eastern tributary of the K'san ;

133

[1] See Javakhishvili, *History*, ii (1914), p. 302.

[2] The range called to-day the K'art'lian or *Kartalinski Khrebet* in Russian (see A. F. Lyayster and G. F. Tchursin, *Geografya Kavkaza*, Tiflis, 1924, p. 23), is one of the southern lateral ranges of the main Caucasus chain, constituting the watershed between the P'shav Aragvi and the Mtkvari(Kur) on the one hand and the Yori on the other, and merges in the south with the Yori plateau. The *Kukhet'is-mt'a* and *Gorojismt'a* of the Georgian sources constituted the southern part of this K'art'lian range.

Dchartalet'i, east of Tskhavati, in the Dchartali and T'khnoli Mountains;

Tskhrazma, north of Tskhavati, in the gorge of the River Tskhrazmula, also an eastern tributary of the K'san.

In the upper gorges of the Aragvi rivers[1]:

Gudamaqari (Gudamakar), occupying the valley of the Black Aragvi which is called also the Gudamaqari Aragvi;

Mt'iulet'i, the country of the Mt'i-ul-s, west of Gudamaqari, occupying the upper gorge of the White Aragvi which is called also the Mt'iulian Aragvi;

Khada, north-west of Mt'iulet'i and north of Gudamaqari;

Khevi, the country of the Mo-khev-e-ni, above Khada, at the beginning of the Terek valley;

Dsanaret'i (Dsan-ar-et'i or Dsanar-et'-i), the country of the Dsanar-s, possibly the neighbourhood, according to Javakhishvili, of *Dsilkanis-kari*—the "Gate of Dsilkani"—and *Gza Dsilkanisay*—the "Road of Dsilkani"—under which name was known *Gza Darielisay* or *Darialanisay*—the Road of Dariel (Darial) or Darialan (Dar-i-Alan).

In ancient times Kakhet'i was divided into three parts, namely:—

Kakhet'i proper, "the country between the Caucasus and the Kakhetian range, from the Aragvi to Tqetba" (Gulguli above the town of T'elavi).

Kukhet'i (Kukh-et'-i),—the country south of Kakhet'i, "from the Aragvi to the head of the Mountains of Kakhet'i, between the Alazani and the Mtkvari," bounded on the south by the Mountains of Gareja or Garesja.[2]

Heret'i (Her-et'-i), the country south and south-east of Kukhet'-Kakhet'i, between the Mtkvari and the Caucasus (the Daghestan the Samur Alps), extending south-eastward to the Egri- or Airi-tchai-Kish rivers, called Gishis-tsqali in the Georgian sources, and the

[1] The River Aragvi rises under the name *T'et'v* (White) Aragvi in the main Caucasus chain, on Mount *Qeli* (Keli). At Pasanauri it is joined from the north by a tributary called *Shav* (Black) Argavi; further south, at Zhinvani, near Ananur, it receives from the north-east a tributary known as P'shav Aragvi, the middle and upper gorges of which are inhabited by the P'shavs. The P'shav Aragvi in its turn receives from the north a tributary called Khevsurian Aragvi. Below Zhinvani the river, which falls into the Mtkvari at Mtakhet'a, is called simply Aragvi. The name Aragvi was given by the Georgians also to the Terek which rises on Mounts Siveraut, Zilga-khokh, and Gimarai-khokh of the main Caucasus chain, and flows northward through the Darial Pass. In distinction from the White Aragvi, it was called *Aragvi Osset'issay*, i.e. Ossetian Aragvi. Georgians called the latter river also *Lomekhi* or *T'ergi*.

[2] "Kakhet'i is T'ianet'i above the Khevi (valley) of T'urdo as far as Khevsuret'i; Kukhet'i is Samgori above Nino-Dsminda and higher up, above Samgori to the Mountain of Erdso and to the Aragvi" [see N. Marr, *Histoire de la Géorgie, 1re Partie, Histoire ancienne, jusqu'en 1469 de J.C.* (in Georgian), Petrograd, 1923, p. 20, n. 2.]

3: Gugushvili E-4, 5 (no date) 1935 RI1 Georgia

101 junction of the Yori-Alazani.[1] Heret'i [2] thus covered the "countries"
131 of K'iziqi and Saingilo, constituting at present the south-eastern part
103 of Inner Kakhet'i, and in addition *veli Qaraiisa*—the Field of Qaraia,
162 or the Steppe of Karayaz of the Russians, between the Mtkvari and the Yori.

According to Professor Javakhishvili [3] all the three names—Kakhet'i, Kukhet'i or Kokhet'i, and Heret'i—implied different conceptions at different times, according as to whence came the dynasty of the K'orepiskoposi [4] of the then Kakhet'i.

K'art'li (K'art'-l-i), the country of the K'art-s or K'art'-l-s, K'art'-(l)-ians (Kartalinia and Kartalinians of the Russians), which was divided into three main parts, namely :—

Inner (*Shina*) *K'art'li* (Northern K'art'li), between Imeret'i and Northern Kakhet'i, or the Suram range in the west and the Aragvi river and Tiflis in the east, extending from the T'rialet'ian or Arjevan range northwards to the Pirik'it'eli chain of the Great Caucasus.

Lower (*K'vemo*) *K'art'li* (Southern K'art'li), south of Inner K'art'li, between the southern Kakhet'i, or the Mtkvari on the east and the Javakhetian range or *Mokrye Gory* ("Wet Mountains") on the west, bounded on the south by the Erevnis-mt'a (Pambak) range.

Upper (*Zemo*) *K'art'li* (South-Western K'art'li), between the Lower K'art'li (east) and the Black Sea (west), stretching from the Adchara-Ghado range in the north to the Mountains of Ispir and Deveh Boyun in the south. Viewed as part of Georgia as a whole, Upper K'art'li is often called Southern Georgia. Upper K'art'li or Southern Georgia thus occupies the upper basin of the Mtkvari, the middle basin of the Dchorokh, the two basins being divided by the Arsian-Soganlugh ranges, their watersheds, and the Black Sea littoral, divided from the Dchorokh valley by the Dchanet'i or Pontic range.

Each of the main parts of K'art'li comprised and still comprises the following ethnographic and traditional territorial divisions :—

Inner K'art'li :—

Oset'i (Os-et'-i)—the country of the Os-es or Ossets (Osetia and Osetins of the Russians), which under the present Bolshevik regime constitutes an autonomous Soviet Socialist province within Georgia, occupies the northern part of K'art'li, above the Gori plain, between Radcha and the River K'san. By origin the Ossets are not Georgians, but by the fact of their settlement in Georgia they have, for centuries,

[12]

[1] Javakhishvili, *Frontiers of Georgia* (in Georgian), Tiflis, 1919, p. 41.

[2] "According to Vakhusht the name Kukhet'i went out of use during the period of Arab hegemony, when a local dynasty became established in Kakhet'i; and the name Heret'i was abandoned in 1466, when the Kingdom of Kakhet'i was set up." (See W. E. D. Allen, *A History of the Georgian People*, London, 1932, pp. 62–3.)

[3] *History*, v.. ii, p. 259.

[4] Or K'orikos, the title of the Ruling Princes of Kakhet'i, in the early Middle Ages.

3: Gugushvili E-4, 5 (no date) 1935 RI1 Georgia

been very closely associated both historically and culturally with them. They call themselves *Iron*, and occupy the very centre of the Great Caucasus which divides their country into two parts, the northern and southern, the latter of which lies within Georgia. This part of K'art'li, before the Ossets came from over the Caucasus chain, was inhabited by the Georgian Mountaineers called Dsanars (Dsan-ar).

Lower K'art'li :—

Gardabani, the eastern part of Lower K'art'li, along the lower valleys of the rivers K'tsia (Khram), and Berduji (Bortchalo).[1]

Gatchiani, west of Gardabani, the central part of Lower K'art'li, the middle valley of the K'tsia (Khram) and the Mashaveri valley, " from the River Skoret'i (the modern Vere or Vera) to the mountain which is Tashiri and Abotsi," [2] east of the Tchaldir Lake.

T'rialet'i, west of Gatchiani, the upper valley of the K'tsia (Khram), from the Lake P'aravan to the Borjom defile, called anciently *Tasis* or *Tashis Kari*.

In the Middle Ages the name Gardabani (Gardbani) or Khunani applied to the whole country between the Mtkvari in the north and the Pambak range in the south, including thus part of Inner K'art'li.

The southern part of Gardbani was known to the classical writers (Strabo, etc.) as *Gogarene*. The latter, the Georgian equivalent of which is *Gugaret'i*, covered, according to Professor Javakhishvili, the present day " Dchodchkani-Bolnis-Dmanisi valleys, Tashir, Abots (Kaikul), and the southern part of T'rialet'i. . . . The trace of the former name of this province is preserved in the present-day geographical name of Gujaret'i [Adontz, *Armenia*, p. 425, note]. . . . In Georgian geographical terminology this Gogarene-Gugaret'i was often called *K'vemo K'art'li*." [3]

In the tenth century there appeared yet another name for this province, namely *Somkhit'i*, by which name, however, was known only the Bolnis-Dmanis valley and the Lore plain.[4]

Upper K'art'li :—

The countries of the south-eastern littoral of the Black Sea :—

Adchara (Adjaristan of the Turks and the Russians), which under

[1] Gardabani is called (the country) below Dchapala, Nakhidur, and Tagnaget'a as far as the Mtkvari " (Marr, op. cit., p. 19, n. 6). Dchapala is a little west of Shulaveri. Gardabani or Gardbani was also called Khunani; the country derived its two names from those of its two chief towns, Gardbani and Khunani. Earlier, however, the town of Khunani was called Mtkvris-Tsikhe (" the Mtkvari's Castle or Fortress ") the ruined remains of which are known to-day as Qizqala (Kyzkala of the Russian maps) at the junction of the K'tsia and the Mtkvari.

[2] Gatchiani derived its name from that of its chief town, which was called also *Sanadiro K'alak'i* " the Hunting Town ". The sites of the towns Gatchiani and Gardabani remain as yet unidentified.

[3] Javakhishvili, *Frontiers*, p. 16. Since the introduction of the Russian administrative division most of K'vemo K'art'li has been known as the *Bortchalo* district.

[4] Ibid., p. 21.

3: Gugushvili E-4,5 (no date) 1935 RI1 Georgia

101 the present Bolshevik regime constitutes an autonomous Soviet
162 Socialist Republic within Georgia, borders on the Black Sea between
131 the River Tcholok' and the village Sarp, south of Batum, where begins
103 the present-day frontier line between Georgia and Turkey. Adchara is bounded on the north by the Adchara range; on the east by the Arsian range, where it borders upon Samtskhe; on the south by the Shavshet'i range, and on the south-west by the Dchorokh river.

K'obulet'i (K'ob-ul-et'-i), at present included within the autonomous Soviet Socialist Republic of Adchara (Adjaristan), occupied almost the whole Black Sea littoral of that country. Formerly, however, K'obulet'i formed part of Guria; Adchara proper constitutes the country between the Adchara and Shevshet'i ranges, or the basin of the river Adcharis-tsqali.

Livana, the country south of K'obulet'i, between the Black Sea coast and the lower basin of the Dchorokh as far as the town of Artvin.

Dchanet'i (Dchan-et'-i)—the country of the Dchan-s, Dchan-ians (Tchanians, Chanians of the Russians), better known as Lazistan—the country of the Laz, a narrow strip of land south of Livana, along the Black Sea coast, stretching towards Trebizond, and bounded on the east and south-east by the Dchanet'i or Pontic range, which divides it from Klarjet'i.

The countries of the Dchorokh basin:—

Shavshet'i, the country south of Adchara and east of Livana, bounded on the east by the Arsian range and on the south by the Shavshet'is-tsqali or Imerkhevi.

Klarjet'i, south of Shavshet'i, bounded on the east by the Arsian range and on the south by the Khekert'-dagh.[1] In the west Klarjet'i extended, according to medieval Georgian historians, L. Mroveli and Juansher, to the Black Sea; the present-day boundary, however, is the Dchanet'ian or Pontic range, where it borders upon Dchanet'i.

Tao, south of Klarjet'i, occupying the Bana-Olt'isi basin. The boundaries of Tao are not indicated in any of the early Georgian documents, but from the study of the scattered references contained in these documents Professor Javakhishvili [2] has come to the conclusion that within Tao the fortress of Panaskerti was near the north-eastern boundary and the village of Zedkareki, the present-day Zadgerekhi, near the south-eastern; Olt'isni (Olty of the Russian maps) was near the south-western and the fortress of Tukharisi [3] near the north-western, boundaries; and Ishkhani near the western boundary.

[1] Javakhishvili, op. cit., p. 328.
[2] Ibid., pp. 331–3.
[3] T'ukharisi was on the Dchorokh, on the boundary line between Tao and Klarjet'i for, according to an Armenian anonymous Geography, quoted by Javakhishvili, "the Dchorokh enters Klarjet'i near the fortress of T'ukharisi."

3: Gugushvili E-4, 5 (no date) 1935 RI1 Georgia

Georgian sources mention the following divisions of Tao: Lower (*K'vemo*) Tao and *Imier* Tao, that is Tao *on that side* of the Bana-Olt'isi River. There must have been also, as Javakhishvili states, Upper (*Zemo*) Tao and *Amier* (" this side ") Tao. At the end of the tenth century *Imier* Tao was held by David the Great Kuropalat, a local Bagratid dynast (see pp. 120, 122), while *Amier* Tao constituted the paternal estate of King Bagrat III of Georgia (978–1014). After the death of David the Great Kuropalat († 1001), who died without an issue, *Imier* Tao was conquered by the Byzantine Emperor Basil (see Avalishvili, *La succession du Curopalate David d'Iberie, dynaste de Tao*, in *Byzantion*, Brussels, 1933, vol. viii; also Javakhishvili, op. cit., p. 332).

Basiani, south of Tao, the Plain of Pasin of the Turks.

Ispiri, the basin of the River Ispiris-tsqali, an eastern tributary of the Dchorokh; hence called also *Ispiris-kheoba*—the valley of Ispir.

T'ort'omi, the basin of the River *T'ort'omis-Mdinare*, a tributary of the Olt'isis-tsqali (Olti river), hence called also *T'ort'omis-kheoba* the Valley of T'ort'omi; it extended southward to the defile called *Sak'art'velos Qeli* by the Georgians and *Gurdji Boghaz*, " the Throat of Georgia," by the Turks, which lies north of Erzerum.

The " countries " of the Mtkvari basin :—

Samtskhe (Sa-mtskh-e), the country of the Mtskh-ians or Meskh-lans, in the north-east of Upper K'art'li, between the Arsian range on the west and the Tashis Kari (the Borjom defile) and the Lake Tbisquri (Tabistskhuri) in the east; on the south it was bounded by the Erushet'is-mt'a or Ulgar range and a line from above Khert'visi, at the junction of the Akhaltsikhis-tsqali (the P'otskhov river) with the Mtkvari, to the Lake Tbisquri.

Javakhet'i, the country south of Samtskhe and T'rialet'i, between the Arsian range on the west and the Javakhetian range (*Mokrye Gory*) on the east, extending to the Lakes Abotsi (Madatapa), Kardsakhi (Khozapin), and a line just above the town of Nak'alak'evi in the south.[1]

Artani (Artahani, Artaani; Ardagan of the Turks and the Russians), south of Javakhet'i, between the Arsian range (west) and the Lake Tchaldir (east).[2]

Kola, south of Artani and east of Tao, in which country, in the *Kolays Khevi*—the valley of Kola—is the source of the Mtkvari or the Kura of the Russians (in the Mountains of Kola—*Kolis-mt'a*—the present-day *Kula*, the Gel of the Russian maps).[1]

[1] Javakhishvili, *History*, vol. ii (1914), pp. 319, 322, 325.

[2] Javakhet'i and Artani as demarcated above include the country of *Erushet'i*, which constitutes the western part of the former and the northern part of the latter, lying thus between Samtskhe (north) and Artani (south).

3: Gugushvili E-4, 5 (no date) 1935 RI1 Georgia

101 162 103 131 *Abotsi*, called formerly *Palaktsio* and later *Qaiquli* (*Kaikul* of the Russian maps), the land south of Javakhet'i, between Artan-Kola (west) and Tashiri (east), divided from the latter by the mountains of Karakhatch or Qaraghaj (formerly called Irjan); on the south it was bounded by Mount Agh (Akh)-Baba.[1]

174 103 Upper K'art'li was, and is still, called **Meskhet'i** (Meskh-et'-i), which indicates that it constituted the country of the Meskh-s, Meskh-ians. The Meskhians were one of the first Georgian tribes to enter Transcaucasia and settle in what later became known as Georgia. There are evidences which enable us to deduce that they had spread earlier into Western Georgia and northward, and later into Eastern Georgia,[2] where they seem to have organized their political life with a centre at Mtskhet'a, the ancient capital of Georgia (from fourth century B.C. to fifth century A.D.).

"As the ancient metropolis of the Georgian Kingdom was called Mtskhet'a," states Professor Javakhishvili,[3] "one is led to the conclusion that when the Georgian tribes were settling in Georgia the Meskhian tribe must have possessed the greatest political importance, for the name of the ancient capital of Georgia, *Mtskhet'i* or *Mtskhet'a*, denotes Meskhet'i or 'the settlement of the Meskhians'; a similar form, *Mtskhe*, of the name of the Meskhians is preserved in the name of the country where later dwelt an inconsiderable part of the Meskhians, namely, in Samtskhe (Sa-mtskh-e); in this word as in the word Mtskhet'a, the *mtskhe* denotes Meskhians."

103 Of their domination in Eastern Georgia we are reminded to-day not only by the name of Mtskhet'a, but also by that of a whole province called Somkhit'i, part of Lower K'art'li, which, according to the late Professor N. Marr, represents a compound ethnic term composed of the names of two ethnic groups, the Son-s or Svanians and Meskh-s, Meskhians, denoting thus the country of the Svano-Meskhians.[4]

The name Meskhet'i in this sense implied a wider conception and included not only what later became known as Upper K'art'li, but also Inner K'art'li. Meskhet'i implies a wide conception even in the sense of Upper K'art'li; actually Meskhet'i proper, in the narrow, ethnographic sense, was only the upper valley of the Mtkvari from the Tasis

[1] Situated between Upper K'art'li or Meskhet'i and Lower K'art'li, Abotsi formed part sometimes of Meskhet'i and sometimes, particularly during the seventeenth–eighteenth centuries, of Lower K'art'li (Javakhishvili, *Frontiers of Georgia*, pp. 35–6).

[2] Meskhians were preceded in Eastern Georgia by other Georgian tribes, such as Kasko-Kolkhians whence the names Kakhet'i, Kukhet'i, etc. An article dealing with the question of the settlement of the Georgian tribes in Transcaucasia will be published in a future number of *Georgica*.

[3] *History*, vol. i, (1913), p. 89.

[4] Son-meskh, resp. Shon-meskh → so-mehkh → so-mekh → = → so-mkh → so-mkh-et'-i. N. Marr, *Astronomical and ethnic meanings of two tribal names of the Armenians* (in Russian), in *Bulletin* ("*Zapishi*") *of the Eastern Branch of the Russian Archaeological Society*, St. Pb., 1921, p. 252.

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1

The Japhetids of the Caucasus occupy on the peninsula an area approximately similar in form to a triangle, the base of which is on the eastern shores of the Black Sea, and its apex approaching the northwestern part of the Caspian Sea. They are composed of the following groups: (1) the Northwest group, or the Western mountaineers, comprising the Adighe nation, with subdivisions of Circassians and Kabardians, Ubych, and Abkhazes; (2) the Northeast group, composed of the Chechen and Lesghian groups or the mountaineers of Daghestan; and (3) in the Southwest, the Georgian nation, with subdivisions of Georgians proper, Megrelians, Svans, and Lazes.

Among all these three groups live the Ossetes, a people who belong linguistically to the Indo-Germanic branch, and show, excepting their language, close similarity to the above-mentioned peoples of the Caucasus. Taking into consideration this fact and the time of their appearance in the Caucasus, we are fully justified in treating them in our discussion together with the peoples of the Caucasus, although not counting them as related to these peoples.

Not only by their language do the peoples of the Caucasus attract the attention of investigators, but also by their customs, manner of life, beliefs and historic past, which show such peculiarities that they are of great interest for study and investigation.

Our aim in this work is to discuss the conditions of social life and customs practiced among the four small groups of the Georgian nation, who, secluded for many centuries in almost inaccessible defiles of the mountains, still preserve their peculiar customs, which have drawn the attention of many investigators who visited the country. These groups are: the Khevsurs, Pshavs and Tushes in the east, and the Svans in the west.

Their exact number is not known, although there is much statistical data giving different figures. For example, an interesting fact is brought out by the Russian investigator, Gurko-Kriajin,[4] concerning the Khevsurs. This author shows the contradiction in the statistical data concerning the number of

[4] Gurko-Kriajin: 270.

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1

101 Khevsurs: the data show that in 1838 there were 1,510 Khevsurs
162 living; in 1855 the number is shown as 3,500; in 1873 the population was 5,846; in 1891, 7,000; in 1900, 6,560; in 1924, 10,000; in 1926, 3,527. According to the latest statistical data, of January 4, 1927, there were 3,564 Khevsurs living. This deficiency in the data may be accounted for by the behavior of the people themselves. They mistrust any sort of official numbering, being suspicious of any new laws which might hinder their liberty.

The Khevsurs occupy the mountain area east of the Kasbek and the Georgian military road. The country is divided into two parts, called in the Georgian *Pirikitheli*, meaning "on the other side," situated on the northern slopes of the main ridge. The larger portion of the country is situated on the southern slopes of the main ridge, and is called in the Georgian, Pirakitheli. Khevsuria is composed of five communities: Arabauli, Chincharauli, Arkhotionu, Shatilioni, and Pirikitheli. This land is situated between the lands of the Tushes and the Pshavs—also Georgian mountaineers (*M'thiuls*)—and the land of the Kists. The Tushes some 10,000 in number, occupy the Thionet region of the department of Tiflis, on the banks of the river Aragva and on both sides of the river Iora, which flows into the river Alazani. The Pshavs, numbering about 15,000 persons, form twelve communities. Tushetia is composed of four communities: Tsova, Gometsari, Perikitheli, and Chagmi. Under the tsarist Russian government, the Tushes, Pshavs and Khevsurs comprised one administrative district. The Svans—the fourth group of Georgian Highlanders—occupy the main part of the ridge, Eastern Georgia, and are about 8,000 in number. They live in the high valleys of the rivers Ingur and Tskenis-tskali, and their territory is divided into three parts: (1) the former Dadian Svanetia, under the rule of the former Megrelian lords, Dadiani; (2) the former Princely Svanetia, subject to the princes Dadeshkeliani; and (3) Free Svanetia.

596 The Khevsurs, Pshavs, and Tushes, as well as the Svans, are
621 divided into separate communities. The communities in turn are composed of family groups, which may be regarded as the social units among the Georgian Highlanders. The family group is not the same among the different peoples. For example, among the

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1

like to see in this custom the indication of the old animosity between husband and wife, when the husband stole his wife from among his enemies. Consequently, they see in this apparently cold relation between husband and wife the indication of the supposedly former custom of marriage by capture. Although acceptance of this theory may be is necessary to construct the theory of evolution in human marriage, however if we leave all theories on the side and turn to reality, we will see that any custom of avoidance as between husband and wife, or between the married people and parents-in-law—the avoidance of parents-in-law which is practiced by many peoples in different parts of the world—do not show the symptoms of past animosity, but may be of purely religio-magical character.

Reviewing the position of children in the family, and their relations with their parents, we notice first the sexual discrimination —the boys are favored before the girls. Among the Svans the girls were even killed,[6] and the birth of a boy was the cause of a jubilee for the family, although it is necessary to mention the artificial restriction of the number of children among the Khevsurs. It is regarded as a great shame to have children during the first year of married life, and the number of children in the Khevsur family usually does not exceed three. Children are prepared for their future occupation: the girls from an early age helping with the housework, and the boys being taught to shoot, use the sabre, fight, and how to talk, or make speeches. Among the Khevsurs, for example, the boys at an early age are taught how to use a sabre, fencing with specially made wooden swords. Dr. Radde[7] describes a fight between two Khevsur boys, who were fighting, according to the regulations of expert fencers. "Auf den Gebrauchen der Waffen Zurueckkommen," writes Dr. Radde, "muss ich vor allem anderen erwaehnen, dass schon von Jugend auf dem Chewsuren-Knaben das Handhaben des Schwertes und Schildes gelehrt wird. . . . In ritterlicher Weise lassen sich dabei die Knaben auf ein Knie nieder und schlagen ganz geschickt, mit der linken Hand den Schild als Schutz gebrauchend und die Schlaege des Gegners parirend, regelrechte Primen, Secunden, Terzen und

[6] See Chapter VI, on Marriage.
[7] Radde: c, 256-7.

585 the smoke of the fire can blow in their faces, and the attendant of the *Khati* the *dekanoz*, performs the wedding ceremony. He places before the couple the food and beer, and gives them waxen candles, one to each. The bride and groom rise from their seats and the *dekanoz* sews their garments together with a needle. The attendants of the young pair pass a cup of brandy to the *dekanoz*, who prays for the Lord's blessing upon the couple. After the prayer the *dekanoz* congratulates the young married couple and drinks to their health, as do all the others present on the occasion. The wedding ceremony over, the wedding feast begins with drinking, singing and dancing. The bride and groom do not take part in the singing and dancing.

After the wedding the kinfolk of the bride return home, while she remains in the house of the groom for one or two weeks, after which time she goes back, accompanied by the groom's relatives, to her parents, where she remains two or three months, or even a whole year. During this time the groom has no right to see her nor to visit the village where she lives. Only upon her return at the end of the time prescribed by custom into the house of her husband does the normal conjugal life begin.

The relations between the newlyweds are reserved. They avoid being seen together or even talking with each other in the presence of others, and a woman is forbidden to call her husband and his relatives by their proper names.

The first three days after the wedding, the couple sleep together, uncovered. With the exception of these three days, the Khevsurs as well as the Pshavs sleep separately from their wives and visit them secretly at night. Only after the birth of the first child do normal unrestricted relations begin.

842 162 The Khevsurs regard it as shameful if the woman becomes pregnant during the first three years of her married life. They avoid having large families. The number of children in a family usually does not exceed three. The reason for this artificial restriction of children lies in the hard economic conditions of the country and the struggle of the people for existence in the rocky, secluded Alpine regions of the Caucasus.

2 [see cat 116, p 25 ff. -- Analyst]

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1

out by pouring hot ashes into their mouths; but I heard from the Svans themselves that this notion is wrong and that the girls were merely starved to death by leaving them without any food. It is generally believed that the motive for this custom lies in the poverty of the people. But this also is incorrect," adds the author, "because this custom was observed not only by poor people but among the nobility as well. The custom of killing the baby girls is explainable far more simply through the inclination, as among all uncivilized people, to give preference to babies of the male sex." We have already expressed our view as to the unacceptability of the author's opinion set forth in the latter part of the above quotation. However, it should be noted that in Free Svanetia no drastic economic distinction existed between the common people and the nobility. The members of the noble class were almost as poor as the common people; their titles did not signify material wealth. Therefore, adverse economic conditions forced them to follow the example of the lower classes in the practice of infanticide.

I. A. Bartolomei confirms the foregoing statement in the following words:[22] "In the whole of Free Svanetia there is not

DISTRIBUTION OF THE POPULATION IN THE COMMUNITIES OF FREE SVANETIA IN 1887*

Communities	*Homes*	*Both Sexes*	*Males*	*Females*
Ushkul	75	526	284	242
Kali	64	425	236	189
Ipari	133	1027	568	459
Etseri	176	1365	750	415
Pari	80	664	350	314
Lendjeri	71	669	351	318
Chubukhevi	116	996	516	480
Becho	89	704	371	333
Latali	122	994	504	490
Mulakhi	153	1303	702	601
Mestia	102	860	467	493
Total	1181	9533	5099	4334

one prince. In this democratic country the nobility retained only the right to dine once a year with the descendants of their former

[22] Bartolomei: 170.
*From V. J. Teptsov: "Svanetia," Table No. 8, P. 45.
[See cat. 116, p 4 -- Analyst]

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1

peasant subjects, and in the case of blood feuds, such as the *wergild,* the amount of two 'bloods' was paid for the murder of one nobleman."

On the other hand, the custom of infanticide is responsible for the smaller number of women than men in Svan communities, as Mr. Bakradze justly remarks. The Russian investigators, N. Dmitriev and V. J. Teptsov, endorse the above statement with statistical data.

In reference to statistical data, it is necessary to note that the peoples of the Caucasus have always shown a mistrust to any kind of census conducted by the Russian government, suspecting only trouble for themselves, such as being drafted into military service, compulsory labor or new taxes. But in spite of this fact, the numbers furnished in the statistical data accumulated by the Russian government, if even approximate and inexact, are helpful in elucidating the matter under discussion.

The statistical tables given by N. Dmitriev and V. J. Teptsov show clearly the differences in the numbers of the sexes composing the population of the country.

The data furnished by Mr. Teptsov[23] were taken from the governmental statistical committee of Kutais, as the author remarks in the introduction of his work.

THE POPULATION IN THE COMMUNITY OF FREE SVANETIA IN 1887*

Communities										
Ushkul	117	28	28	69	101	50	8	16	175	7
Kali	83	14	13	79	96	48	9	9	131	1
Ipari	223	30	44	157	245	83	15	17	308	11
Etseri	269	66	58	222	334	118	22	29	394	17
Pari	113	28	40	133	154	57	5	26	191	6
Lendjeri	151	21	24	122	138	43	17	21	198	4
Chubukhevi	182	38	71	189	294	92	14	18	278	11
Becho	123	29	48	135	163	65	14	20	194	8
Latali	201	35	65	189	220	63	12	20	272	10
Mulakhi	259	60	7	185	307	98	23	38	372	11
Mestia	157	20	55	161	228	61	34	21	205	5
Total	1878	369	546	1641	2208	778	173	235	2718	91
On 1,000 souls of population	197.0	38.7	57.2	172.1	231.6	81.6	18.1	24.6	285.2	9.5

[23] Teptsov: Svanetia.

*From V. J. Teptsov: "Svanetia" (1887), Table No. 10, p. 51.

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1

"According to official data," writes N. Dmitriev,[24] "at the present time (1895) in Free Svanetia there are not more than 715 homes, with inhabitants of 5,801 souls, comprising 3,116 males and 2,585 females. (See the table: Distribution of the Population in the Communities of Free Svanetia.) The predominance of men above women is explicable through the custom of putting babies of the female sex to death. This custom, according to the testimony of well-informed people, is almost discarded but not entirely, and from time to time is still practiced secretly, without the knowledge of the authorities."

The preference of boys over girls and the importance attached to the birth of a male child in a family of Svans is expressed in the custom of the happy father throwing two bullets into the crib of his new-born son. Describing this custom the Frenchman R. Bernoville[25] erroneously regards it as a meaningless degeneration of the Christian rite of baptism, and accordingly he writes concerning the matter: "La baptême, tombé dans beaucoup de lieux en désuétude, est remplacé ici par l'immersion et l'onction simulée par la mère elle-même en présence du papas; là; par une comédie consistant à jeter dans le berceau do nouveau-né une balle du fusil."

The Russian investigator, I. A. Bartolomei, agrees with M. Bernoville that this custom takes the place of Christian baptism, but it has, according to his poinion, at the same time a more significant meaning than baptism. "The ceremony of baptism

DISTRIBUTION OF THE POPULATION IN THE COMMUNITIES OF FREE SAVANETIA*

Communities	*Homes*	*Males*	*Females*
Ipari	133	570	459
Kali	64	236	189
Latali	121	506	489
Lendjeri	70	351	317
Mestia	101	468	392
Mulakhi	151	700	596
Ushkul	75	285	243
Total			5801 souls of both sexes.

Total ___ 5801 souls of both sexes.

[24] Dimitriev: 166.
[25] Bernoville: 103.
*Data furnished by N. Dmitrieve, in his work, p. 166. Result of his voyage into Svanetia in the summer of 1895.

were rewarded by God with the birth of babies of the male sex as the answer to their prayers . . ."

The practice of infanticide was also responsible for the custom of marriage by abduction, practiced by the Svans. By putting to death the baby girls, there was a consequent shortage of marriageable women. The tables of statistics given above clearly indicate the acuteness of the situation. Thus the table furnished by N. Dmitriev[1] dealing with the distribution of the population in the communities of Free Svanetia shows that of the total population of 5,801, there are 3,116 males and 2,685 females, which makes 431 fewer women than men. We find the same situation when we consult the tables prepared by V. J. Teptsov. In consequence of this situation the men were obliged to resort to kidnaping and abduction in order to obtain a mate. I. A. Bartolomei and D. Z. Bakradze justly observe that infanticide is responsible for the custom of bride-stealing and abduction. Relating the gradual abandonment by the Svans of the practice of infanticide, Mr. Bartolomei adds:[30] "They told me it would not be necessary for our sons to buy or steal wives for themselves beyond the mountains." D. Z. Bakradze[31] expresses the same opinion. "The result of this custom," he writes, referring to infanticide, "was a diminution in the number of women and the consequent necessity for bride-abduction and the kidnaping of the wives of other men."

The result of the kidnaping of a woman among the Svans was a blood-feud (*litskup*) with all its grave results; or, if an agreement was reached, the payment of indemnity by the abductor consisting of half the amount of the blood-money, called *tsor*, to remove the dishonor, and in addition the usual bride-price (*nachvlash*) in full. On the other hand, when a Svan stole a woman from a neighboring tribe, he was not prosecuted and his action was not even viewed as a crime.

The bride-stealing—marriage by capture—was practiced not only by the Svans but also by all other groups of the Georgian Highlanders and by the Georgians of the Lowlands as well.

---

[30] Bartolomei: 160.
[31] Bakradze: 46.

[1] [see cat. no. 884--Analyst]

7:Columbia U. S-4,5 1956 RHI Caucasia RHI
Georgia RII
C.
563
G
105

a most crude way, which sometimes is found so obtrusive and shocking in many Oriental countries of the present epoch. The technical backwardness--actual or imagined--is thus often matched by a technocratic overemphasis which threatens to level out everything these countries have produced and contributed to their own and to common human culture.

Georgians

C.
G.
162
101

The K'art'velians or Georgians proper have been split into two groups, an eastern and western, by the intrusion of Oset'i from the north and the Azerbaidjanians from the southeast. The latter extend as far northwestward as the immediate vicinity of the modern capital of Georgia, Tiflis, (in Georgian: T'bilisi, C.
Gr.
103 "Hot Springs" from the stem tp'ili [Georgian] "warm;" common with Indo-European, cf. Slav. [Čech.] place-name Teplice, "Hot Springs," mentioned above; Lat. tepidus, "warm," etc.); and from Tiflis southeastward, the Azerbaidjanians hold the entire valley of the Kura (in Georgian: Mtkvari, Strabon's Kyros). The Georgians hold only the Aragvi valley (Strabon's Aragos), the upper Iora, almost the entire Alazani (Strabon's Alazonios) —this is Kakhet'ia, and the upper Kura valley. The Meskhi-Surami Range and the eastern and southern portion of Colchis, Imeret'ia (practically all the land at the left bank, i.e., south

C. G. 162 101

and east of the Rioni) are Georgian, and Imeret'ian and other west Georgian dialects are spoken there. To the Georgian area belongs also Adjaristan (Adžaristan), the valley of the Acharis-Tskhali, which borders in the south and west on Azerbaidjanian and Osman speaking peoples, and in the west, with the Laz people. The Adjarians (Acharians), like their neighbors, are of Mohammedan faith.

T'ushuri, Khevsuri and P'shaveli

The northeasternmost Georgians, living in the alpine parts of the central Caucasus, are an interesting and distinct people. Although they speak East-K'art'velian dialects and are Orthodox Christians, the Georgians do not consider them as the same nation. The reasons are not only their inaccessibility and age-long seclusion and independence, but also customs and manners which in this way have been preserved from by-gone times. These remote people make up three tribes: the T'ushuri, Khevsuri, and P'shaveli, who live in the high valleys of the source rivers of the Andi-Koisu, Aragvi, and Argun, and of the Iora. In sharp contrast to other Caucasian peoples, blue eyes are not rare with them. Shields, spears, straight long swords, iron or steel helmets, coats of mail and armor were worn by many of them (usually the Khevsurs) as late as the nineteenth century, and in a few instances, even after the Russian Revolution.

C. G. [142] 411 713

Georgia RII
Khevsurs, Pschv,
Tushin

C. G. [713] Some had the sign of the cross upon their shields, so that they looked exactly like medieval European knights and Crusaders.

C. G. 764 171 Up in the country of the Khevsurs a few very ancient churches can be found; near these, often isolated, stand some typically Khevsurian tomb structures or burial chapels unique in the Caucasus. Funeral ceremonies held by the Khevsurs are (or were ?) often accompanied by horse races, an ancient custom of horse-breeding nomads of the steppes. (This custom is reminiscent of the "dokhia" [δόχια] of some Turkic tribes in the plains near the Altai, described by the Byzantine envoy Menandros Protector, who was sent in 568 to the Great-Khan of the Türküt in the Altai region, a territory which is now part of northwestern Mongolia.) Perhaps the Khevsurs borrowed this custom from the Alans, the nomadic ancestors of the present-day Oset'i.

S'vanet'ians

C. G. 162 101 Another K'art'velian group which in its mountainous seclusion has preserved numerous ancient customs and traditions is the Svans (or Shvan, Strabon's Soanes [Σοάνες]), who live in the high valleys of the Ingur and Ts'khenis-Tskhali, just south of the central high massifs of the Caucasus, between Gvandra and Shkhara. Their language is the most archaic of all the K'art'velian tongues. The Svans are outstanding for their height; two meters is not rare.

C. G. [141]

Mingrelians

C.
G.
162
101

In the northwestern, malaria-infested part of Colchis live the Mingrelians. In the region of Ochamchire, the area is interrupted by the southeastern strip of the Abkhaz, and another group of Mingrelians lives north and northwest of the city of Sukhumi. Occupationally, they do not differ from the Georgians. The charm and beauty of the Mingrelian women is always praised by Caucasians and foreigners alike.

Laz

As their languages prove, the Mingrelians are the closest relatives of the Laz (or Chan, the Sannoi [ ] of Strabon). A very small minority of the Laz live on Soviet territory right at the frontier, near the estuary of the Chorokh; the vast majority live along the Black Sea coast, from the Chorokh estuary southwestward as far as the Turkish town of Pazar (or Atina) half-way from Batumi to Trapezunt (Turkic: Trabzon, Tarabzun).

Minorities

C.
162

Each town and city of the Caucasus has a variety of minorities. The population of some towns seems to have consisted at certain

7:Columbia U. S-4, 5 1956 RHi . Caucasia RM
Georgia RI 1
Grusians

I. PALEOCAUCASIAN PEOPLES

C. G. 162 101

On the basis of linguistic criteria the Paleocaucasian peoples fall into three groups: A Southern group with ca. 2,250,000 speakers, a North-Western group with ca. 350,000 speakers and a North-Eastern group with ca. 1,300,000 speakers.

C. G. 101

A. South Caucasian Peoples

The peoples belonging to the Southern (Kartvelian, Iberian) group occupy the western and central part of the territory between the Great and Little Caucasus, i.e. the basins of the rivers Chorokh, Rioni, Ingur, the upper Kura, Iora and Alazani; this is the territory of the Georgian SSR. The Kartvelian group comprises four peoples: the Svan, the Mingrelians, the Laz and the Georgians.

a. The more than 2 million Georgians are not only by far the most numerous of the Paleocaucasian peoples, but also the only one with an old political tradition and a literary language that goes back into the 5th century A.D. They call themselves Kartv-i, pl. Kartveli, and their language Kartuli ena; from this is derived the term Sakartvelo denoting since the Middle Ages the Georgian state and political territory, and the newly formed adjective kartveluri applied to the South Caucasian languages and peoples as a

7: Columbia U. S-4, 5 1956 RHI Caucasia RHI
Georgia RI 1

1. GEORGIANS

C. G. 101 **NAME**: SELF-DESIGNATION: Kartveli, pl. Kartvelni. The name is applied to all the Kartvelian peoples (see below under "Language"); its derivate "Sakartvelo" denotes traditionally the Georgian state and political territory.
RUSSIAN DESIGNATION: Gruziny.
OTHER DESIGNATION: (Armenian:) Vratsi; (Turkish, Persian:) Gürdzhi; (Abkhaz:) Akyrtwa.

C. G. 161 **NUMBER**: 1897 1,097,000 (Russian census)
1926 1,564,333 (Russian census, ethn.)
1,610,458 (Russian census, ling.)
1939 2,248,566 (Russian census)
The 1939 figure includes the Mingrelians, Laz, and Svan. The Turkish census of 1945 lists 40,076 speakers of Georgian.

C. G. 162 **LOCATION**: Western and central part of the territory between the mountains of the Great and Little Caucasus, with the lower Alazani river as E border. Of this area are excepted (1) the territory NW of the lower Rioni and Tskhenis-Tskali (which is inhabited by Mingrelians, Svan, and Abkhaz) and (2) the part of the country SW of the lower Chorokh (which is Laz territory). On the other hand, the Georgians extend beyond the Little Caucasus in the SW, where they live in the basins of the upper Kura and Araks. Politically, the main mass lives in the Georgian SSR, extending into the

C. G. 162 adjoining districts of N Azerbaidzhan (Kakh rayon) and NE Turkey (districts of Artvin, Ardahan, Ardanuch, Olti). Isolated from the main body, speakers of Georgian (the Fereidan) constitute the population of 14 villages in the province of Isfahan, Iran.

C. G. 619 101 Tribal breakdown (with indication of Georgian names of tribes):

1. East Georgians: Kakhetians (K'akheli): easternmost part of Georgia, E of the Kura and Aragvi rivers. A special sub-dialect is spoken in the district of Kiziqi (Russ. Signakh) between the Yori and Alazani rivers; Kartlians (Kartleli): their area is that of Georgia minus those of the other tribes, it is subdivided into regions: Somkhiti, Dzhavakheti, Tao, Klardzheti, etc. ; Ingilo (Ingilo): between the Alazani and the main Caucasian chain; Tush (Tushi, Tushuri): on the upper course of the Andiiskoe Koisu; Khevsur (Khevsuri): on the upper course of the E Aragvi and Argun; Pshav (Pshaveli): S of the Khevsur on the Aragvi and upper Iora: Mokhev and Mtiul (Mokhevi, Mtiuli): on the upper Terek, W Aragvi and Ksani.

2. West Georgians: Imeretians (Imereli): between the main Caucasian chain, the Suram range, the Adzharo-Akhaltsikh range and the Tskhenis-Tskali river; Racha (Rach'a): on the upper Rioni; Lechkhum: W of Racha; Gurians (Guruli): S of the lower Rioni, attaining the Black Sea between Poti and Kobuleti; Adzhar (Ach'areli): S of the Gurians, E of Batumi. Speak the same dialect as the Gurians, but are Muslim.

C. G. 197 LANGUAGE: Georgian (Kartuli ena) belongs with Mingrelian, Laz, and Svan, to the S Caucasian (or Kartvelian) language family. It has an old literary tradition going back to the 5th century A. D., and a script of its own.

SUBDIVISIONS: The Georgian dialects fall into two groups: E and W Georgian. E dialects: Kartluri (with sub-dialects Meskh and Dzhavakh), K'akhuri, Ingilouri, Tushuri, Khevsuruli, Pshauri, Mokhev, Mtiuli, (Fereidan in Iran). W dialects: Imeruli Rach'uli, Lechkhum, Guruli (including Adzhar), Imerkhev (in Turkey).

C. G. 241 231 TRADITIONAL ECONOMY: Agriculture, cattle-breeding; horticulture; viniculture; arts and crafts.

C. G. 795 RELIGION: Eastern Orthodox; Roman Catholic minority; only the Adzhar and part of the Ingilo are Muslim. There are a number of Georgian-speaking Jewish villages in different parts of the Georgian SSR, totaling 21,471 persons (1926, Russian census), in Russian referred to as Gruzinskie evrei (Georgian Jews).

C. G. [162]

7: Columbia U. S-4, 5 1956 RHI Caucasia RHI
Georgia RI I

2. MINGRELIANS

C. G. 101 **NAME:** SELF-DESIGNATION: Margali; own name of country: Odishi.
RUSSIAN DESIGNATIONS: Megrely, Megrel'tsy, Mingrel'tsy.
OTHER DESIGNATIONS: (Georgian:) Megreli, the country: Samegrelo; (Abkhaz:) Aghrwa; (Svan:) Myzan, the country: Zan

C. G. 161 **NUMBER:** 1897 239,625 (Russian census)
1926 242,990 (Russian census, ethn.)
284,834 (Russian census, ling.)

C. G. 162 **LOCATION:** Territory N of lower Rioni river and W of the Tskhenis-Tskali, extending along the Black Sea Coast from the mouth of the Rioni up to Ochemchiri (rayons Zugdidi and Senaki in W of Georgian SSR). Also in and around the cities of the Abkhaz ASSR.

C. G. 197 **LANGUAGE:** Mingrelian (Megreli nina) and the very closely related Laz form the so-called Zan member of the S Caucasian (Kartvelian) language group, which also includes Georgian and Svan. The language is not written, Georgian being used as the literary language.

SUBDIVISIONS: Two groups of dialects, which differ very little: West (Samurzakan-Zugdidi) and East Mingrelian (Senaki).

C. G. 241 **TRADITIONAL ECONOMY:** Agriculture; horticulture; viniculture; sericulture.

C. G. 795 **RELIGION:** Eastern Orthodox.

7: Columbia U. S-4, 5 1956 RKI Caucasia RHI
(Georgia RII

3. LAZ

C.G. 101 **NAME:** SELF-DESIGNATION: Lazi
RUSSIAN DESIGNATIONS: Lazy; for the language also: Chanskii iazyk.
OTHER DESIGNATIONS: (Turkish:) Lazi; (Georgian:) Ch'ani, the country: Ch'aneti.

C.G. 161 **NUMBER:** 1926 643 (Russian census, ethn.)
730 (Russian census, ling.)
The Turkish census of 1945 lists 46,987 speakers of Laz, so that the overwhelming majority of them live in Turkish territory.

C.G. 162 **LOCATION:** Between the Chorokh river and the Black Sea coast up to the area of Pazar (Atina) on Turkish territory; also in the Chkhala basin (left tributary of the Chorokh on Russian territory), (Adzhar ASSR, within Georgian SSR).

C.G. 197 **LANGUAGE:** Laz (Ch'anuri nena) and the very closely related Mingrelian form the so-called Zan member of the S Caucasian (Kartvelian) language-group, which includes also Georgian and Svan. The language is not written, Georgian being used as literary language in the USSR, Turkish in Turkey.

SUBDIVISIONS: Two dialect-groups: West (Vitse-Arkhava and Atina) and East Laz (Hopa, Chkhala).

C.G. 241 226 **TRADITIONAL ECONOMY:** Agriculture, fishing, trade.

C.G. 795 **RELIGION:** Islam (Sunni)

7: Columbia U. S-4, 5 1956 RHI Caucasia RHI
Georgia RI I

4. SVAN

C. G. 101 NAME: SELF-DESIGNATION: Shwan, sing. Mushwän, Mushwni.
ENGLISH VARIANTS: Svan, Svanetians
RUSSIAN DESIGNATIONS: Svany, Svanety.
OTHER DESIGNATIONS: (Georgian:) Svani; the country: Svaneti

C. G. 161 NUMBER: 1897 15,756 (Russian census)
1926 13,218 (Russian census, ethn.)
13,142 (Russian census, ling.)
The 1926 numbers are very low and must be due to some misunderstanding. The Bol'shaia Sovetskaia Entsiklopediia (1st ed.) Vol. 50 (1944), p. 371, gives the number of the Svan as over 23,000.

C. G. 162 LOCATION: Two valleys S of Mt. El'brus, one of the upper Tskhenis-Tskali and its tributary the Kheledula (Sv. of the Dadiani), the other of the upper Ingur (West: Sv. of the Dadishkeliani, East: Free Sv.) Georgian SSR)

C. G. 197 LANGUAGE: The Svan language is a member of the S Caucasian (Kartvelian) language-family, to which belong further Migrelo-Laz (Zan), and Georgian, the latter languages forming one group as against Svan. The language is not written, Georgian being used as the literary language.

C G 631 SUBDIVISIONS: Historically, Svanetia fell into three parts, Svanetia of the Dadiani, Svanetia of the Dadishkeliani, Free Svanetia.

5. ABKHAZ

C. G. 101 NAME: SELF-DESIGNATION: Aàpswa.
ENGLISH VARIANTS: Abkhaz(ians); for the tribes N of the Cauc. ridge: Abazinians.
RUSSIAN DESIGNATIONS: Abkhazy, Abkhaztsy; for the tribes N of the Cauc. ridge; Abazintsy, Beshkesek-Abaza.
OTHER DESIGNATIONS: (Georgian:) Apkhazi; (Svan:) Mibkhaz; (Turkish:) Abaza.

C. G. 161 NUMBER: 1897 72,103 (Russian census)
1926 56,957 (Russian census, ethn.)
48,130 (Russian census, ling.)
1939 58,969 (Russian census)
These numbers do not include the Abaza on Russian territory (see below under "Subdivisions"), whose number was in 1926: 13,825 (ethn.), 13,057 (ling.) (Russian census). The Turkish census of 1945 lists 8,602 speakers of "Abaza" (i.e. Abkhaz).

E. 162 LOCATION: Black Sea coast S of the main Cauc. chain between the rivers Psou and Ingur (Abkhaz ASSR, within Georgian SSR). The Bzyb'-Abkhaz live around the river Bzyb', the Abzhui-Abkhaz around the river Kodor, the Samurzakan'-Abkhaz in the SE, bordering on Mingrelia. The Abaza tribes live in 15 villages N of the Cauc. chain at the sources of the rivers Kuban' and Zelenchuk (Cherkes AO, within RSFSR).

21: Kolarz J-4 (no date) 1952 R1 Soviet Union R1
Georgia R11

planning without much assistance from labour drawn from the outside. Nevertheless racial intermixture in general and the immigration of Russians in particular increased even in Georgia under the Soviet régime. In 1926 there had been but 3·4 per cent Russians in the country against 8·9 per cent in 1939. On the other hand the percentage of Georgians dropped between the 1926 and 1939 census from 71·5 per cent to 61·4 per cent.

Russian cultural influence in Georgia is, however, much stronger than the percentage of Russians in Georgia's population indicates. In 1947 there were 300 Russian secondary schools in Georgia out of 800 altogether. Kupradze, the Minister of Education of the Georgian S.S.R., himself admitted that more than half of the pupils in Russian schools were non-Russians.[26]

It must be noted in this connection that the standard of education in Georgia is higher than in any other Soviet Republic, including the R.S.F.S.R. Thus in 1939 Georgia had, for every 1,000 inhabitants, 113·4 persons with secondary education and 12·2 persons with higher education. In the Russian Federation, on the eve of the Second World War only 76·8 per 1,000 had secondary education and only 6·5 per 1,000 had higher education. Georgia has also introduced eleven-year secondary education instead of the ten-year school existing everywhere else in the Soviet Union. This comparatively high educational level, combined with a good knowledge of Russian, has enabled the Georgians to play a not unimportant part in the Soviet civil service and in the bureaucratic machinery of the party.

GREATER GEORGIA

During the war the Georgians made a greater contribution to the defence of the U.S.S.R. than most non-Russian peoples. They played an outstanding part in preventing the Germans from penetrating into Transcaucasia. Fighting mostly in separate Georgian regiments and under Georgian officers they held up the German advance at the state borders of Georgia. It was thus a legitimate symbolical recognition of the Georgian war effort that a Georgian sergeant was allowed to hoist the flag of victory over the Berlin Reichstag together with a Russian Red Army man.[27]

The Soviet Government had every interest in advertising the war effort of the Georgians, for Moscow wanted to tell the world that here was a small people who had fought Hitler most heroically. This people must be rewarded at the expense of a neighbour state which had been neutral throughout the war. In other words, Georgia was to be switched into the diplomatic offensive which the Soviet Government launched against Turkey immediately after the end of the Second World War.

winters and the greatest precipitation of the USSR are to be found here. Temperatures fluctuate between the winter averages of 37° to 44° F and the summer averages of 73° to 75° F. The yearly rainfall averages 50 to 100 inches. The red lateritic soil supports an extremely abundant and varied subtropical vegetation. In sharp contrast to this region is Eastern Georgia, where the temperatures vary from the January averages of 32°–36° F to the July mean of 82° F. The average yearly rainfall amounts only to about 20 inches. The best agricultural areas are the Kura valley, between Gori and Tbilisi, and Kakhetia. In the mountainous areas average temperatures diminish with relation to the elevation. The forest zone extends from 2,100 to 2,600 feet to 6,000 to 8,300 feet. Above this belt are Alpine meadows, and beyond there are snowy peaks partially covered with glaciers.

The most important mineral resources are manganese (at Chiatura, one of the richest deposits in the world), coal (at Tkibuli and Tkvarcheli), petroleum (in the Shiraki steppe and in the Black Sea littoral), barites (near Kutaisi), rare metals, including molybdenum, antimony, tungsten, and mercury, as well as various types of construction materials. Georgia has numerous mineral springs, with the principal sites at Borzhomi, Abastumani, and Tskhaltubo. The humid climate, together with the mountainous relief, and glaciers in the Greater Caucasus supply Georgia with a large amount of hydroelectric energy. The principal water-power sources are the Rion, the Kura and its affluent, and the Khram, as well as the Black Sea littoral streams the Kodor, the Ingur, and the Adzharis-Tskhali.

Georgians constitute about two thirds of the total population of the Georgian SSR. Among the minorities the Armenians are most numerous (12 percent of the total); they are settled mainly in Tbilisi. Russians, Ukrainians, Greeks, Jews, and Kurds follow with respect to numbers. Several isolated mountain tribes live in the valleys of the Greater Caucasus. Most important among them are the Pshaves, settled along the upper Aragva River, the Khevsurs, to the west, and the Svans, along the upper Ingur River. Georgia has the greatest population density among the Transcaucasian republics, the largest concentration being in Western Georgia and Kakhetia. Three minorities, the Adzhars and the Abkhaz on the Black Sea and the Ossetians on the southern slope of the Greater Caucasus, have been organized into autonomous units within the Georgian SSR.

As a result of the liquidation within the Russian SFSR of several